

the revelation of what God is. To this we are called.

We must come in by our need as the prodigal did. The way a sinner must come in, must be by his need, in that way he learns grace, learns love. But when I have got to God it is another thing. Then, He would form our minds and hearts *by what He is Himself*. I come as a sinner because I need it—just as a hungry man needs food; but when brought, I have fellowship with the God who has brought me to Himself. The measure is given in this epistle “growing up into Christ in all things.”

It is a wonderful thing that God has called us into fellowship with Himself—to have the same thoughts, the same feelings as God, and to have them together. All flows down from Him, and we are brought into it by grace, and we enjoy it just so far as we are emptied of self.

First, He makes us partakers of the divine nature—the same nature as Himself. This gives the capacity—I do not say the power. The new nature is capacity, the Holy Ghost is power. The new nature is entirely dependent and obedient. The Holy Ghost being there gives me power. In the first Epistle of John this capacity is brought out in a remarkable manner. (Chap. iv.) Every one that loveth is born of God—has this nature; and “he that loveth is born of God, and knoweth God.” Then being partakers of His nature, we, by virtue of the blood being sprinkled upon us, have received the Holy Ghost which gives power.

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